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pose of treating each one of them singly, seeking the specific laws of conduct which govern each.

FRANK THILLY.

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La filosofia di Giordano Bruno. Da ERMINIO TROILO. Roma, 2 vols., 1914.—pp. 160, 166.

These two little volumes, the first of which appeared in 1907 and is now reprinted, are devoted to Bruno's *Philosophy of Nature* and his *Philosophy of Mind.* Bruno is for Professor Troilo the *punto di arrivo* of the great thought of the Renaissance and the true glory of Italian thought. The process of reaction against the Middle Ages culminates in a philosophic revolution, the simple formula of which is comprehended in the word nature. Volume I contains chapters on "The Renaissance and the Philosophy of Nature," "Anti-metaphysics," "Bruno's Works," "The Coincidence of Opposites," and "Natural Philosophy." Volume II discusses "the subjective philosophy" of Bruno, which according to our author has never received adequate attention, and contains chapters on "The First Philosophy and its Dependent Disciplines," "The Rights of the Spirit," "The Doctrine of Knowledge," "Ethics," and "Conclusion: The Value and Real Efficacy of the Brunonian Thought."

Professor Troilo regards the nature-philosophy of Bruno as one of the greatest constructions of the human mind, which reaches magnificent heights and depths and is a marvelous symphony of science, philosophy, and poetry. It is a resolute negation of all transcendentalism and therefore an anti-metaphysical philosophy, a philosophy that excludes all teleologism, for which reason Professor Troilo calls it a *philosophia prima.* "A system which puts the immanent reality in place of the transcendent, which substitutes for the dualism of the natural and the supernatural the absolute unity of nature, which dissolves the finite in the infinite, is *prima philosophia.*"

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Essai sur l'Immortalité au Point de Vue du Naturalisme Evolutionniste. Par ARMAND SABATIER. Paris, 1911, Fischbacher.—pp. xxix, 291.

Immortality is to be distinguished from persistence of matter; the latter no one disputes. It is the persistence of the various configurations or the various modes of organization of matter that is understood by immortality; this is what is called in question. The character of the affirmation or negation of immortality cannot be scientific, in the strict sense of the term: the subject matter is such as to preclude the possibility of scientific investigation. M. Sabatier believes, however, that, with the development of the spiritistic sciences, so despised once, but now fast winning the favor of scientists, the subject matter of immortality will be brought within the ken of exact scientific study.

For the present, however, the discussion of the problem must be mainly philosophic, though when the scientist takes it up as a philosopher, he has the